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ABSTRACT

Everyone in the United States has a cultural heritage which varies from the present mainstream culture of this country and yet, the majority of Americans have lost ties with their cultrual background. This has occurred because of both the melting pot theory and the educational system that has developed under a philosophy. There has been a serious attempt made in our schools to fit everyone into one cultural mold. This cannot and should not be done. Bicultural programs are needed, particularly for groups such as the Puerto Ricans and Chicanos that have been able to easily harmonize with the mainstream culture. The task of the educator should be to ensure that the cultures of these children are not stolen from them in the classroom. There are many problems encountered in trying to establish culturally pluralistic programs in the schools. Among these are acceptance by the traditional educational system in America, the stereotyping of ethnic groups, ethnocentrism, and the training of teachers with a new awareness. There are also numerous factors which make up a good program but are difficult to achieve. The program must contain bilingual materials--it should include both English as a second language and Spanish as a second language--and must study both cultures. Finally, if a bicultural program is to work, teachers must always try to build the child's self-concept, and parents must be included in the program. [RC]

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CAUTIONS WHEN WORKING WITH THE CULTURALLY DIFFERENT CHILD

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CAUTIONS WHEN WORKING WITH THE CULTURALLY DIFFERENT CHILD

Who is the culturally different child? Everyone in the United States has a cultural heritage which varies from the mainstream culture of this country at the present time. Except for a very small percentage of the population, the ancestors of the American people spoke languages other than English. They dressed in various styles, ate different types of food, worshipped God in separate ways, and followed differing mores. Many, if not most Americans alive today, were exposed to diverse cultures as children. Most have had at least some exposure to two, three or four languages, and could have been bilingual or trilingual, and bicultural or multicultural. Yet, in most cases, the only cultural heritage that the majority of Americans have inherited is a recipe or two brought out at Christmas or Thanksgiving and the ability to say "hello" in two languages.

Why is this? Why have the majority of Americans lost ties with their cultural background? A large part of the blame lies in the melting pot theory and the educational system that has developed under such a philosophy. When you have compulsory education for every child, and the length of that education is twelve years, and it is conducted during a very impressionable, formative period in a person's life, and that education is monolingual and monocultural, then it can be assumed that those who survive that "education" will likely be monolingual/monocultural. Who is the culturally different child? It should be every child. Who is multicultural education for? It is for everyone.

There has been a serious attempt made in our schools to fit everyone into one cultural mold. As of yet, it has not been entirely successful. It seems there are groups still at large who have avoided Big Brother's monocultural machine. It appears that when placed in the melting pot machine, the color of the finished product has not been quite pure, in fact, many specimens have either rejected the opportunity or been pushed out by the system.

Who are these outcasts who haven't yet conformed? Some are people whose subjection to the "American culture" has been relatively short. Some were here long before the "American dream" came to them. Perhaps they or their parents came from a different country; they speak a different language; they come from cultures which do not easily harmonize with the mainstream culture; they are easy to identify physically; and by and large, they are poor.

We will discuss two of the large groups which fit this description, namely, the Chicanos and Puerto Ricans. If one has a melting pot philosophy, these peoples, Chicanos and Puerto Ricans, would seem to occupy a very low rung on the ladder which leads to success as an American. However, if one believes in cultural pluralism--that people can and should be different culturally and that the various cultures that unite to make a certain individual should be explored and developed as much as possible--then these groups are lucky indeed, for they still have much of their cultural heritage intact, ready to be developed to its fullest potential. Our immediate task as educators, then, is first of all to ensure that the cultures of these children are not stolen from them

in the classroom, and then to find a way to amplify these cultural resources in our schools.

We know that Puerto Ricans and Chicanos speak a language other than English. But are there cultural differences which are significant enough to merit the development of bicultural programs, or is it enough that we simply develop their Spanish and also teach them English?

Before we discuss these cultural distinctions, let me make one thing perfectly clear. The examples I will use are stereotypes. In reality, there is no pure culture, nor is there a purely monocultural person in the United States. We Spanish surnamed people are all individuals who undergo different experiences. Some of us come from rural Mexico, others from Puerto Rico, Argentina, Mexico City, Ecuador, Cuba or Spain. On the other hand, there are those whose parents came to the United States from the aforementioned Latin countries, and still others are of a family which has been here for generations. And it makes a difference if that family dwells in Spanish Harlem or in the mountain valleys of New Mexico or in California's Imperial Valley. As well, we must take into consideration the individual's economic status, past and present. And remember that a Spanish surname does not always indicate that its owner speaks Spanish, of whatever dialect.

So as you see, there are many significant factors which come into play. In addition to a significant Spanish heritage, we must add whatever degree of exposure to the Anglo culture any individual has experienced.

From this point, how do we determine who the Spanish-speaking and/or surnamed person is? There exists a vast spectrum between his traditional mother culture and contemporary America. Each individual falls somewhere along the spectrum, according to his own background and experiences, and his position on the line is variable. In my opinion it is significant how an individual views himself in relation to the spectrum: does he call himself a Mexican or a Chicano or an American of Spanish descent? Such a label is a good indication of how much he identifies with his mother culture.

So for my purposes in this paper, accept my apologies for generalizing. I cannot expect everything to apply specifically to all Latins, yet I hope the examples help you to realize that cultural differences and needs do exist and ought to be focused upon in our schools.

Now let's look at some of these cultural differences. Simply by examining the use of the two languages, Spanish and English, we can ascertain significant cultural differences. We can see that a language is not merely a code for communication but reveals a certain philosophy about the world. It reveals how the user thinks the outside world works and how it relates to him. Let's illustrate a few of these cultural differences by contrasting English and Spanish, the two languages with which we are primarily concerned here. Let's pretend I missed the plane which brought me to this conference. Maybe it was my fault, and maybe not. Perhaps my husband turned off the alarm. Or perhaps my car would not start.

But whatever rationalization I use, if I express myself in English it is my fault. The only way I can express what happened in English is to say, "I missed the plane." So I think it would be better if I expressed myself in Spanish. That way I don't have to feel guilty about what happened. I simply say, El avión me dejó. That means, "The plane left me." Now I feel a lot better. If only that pilot had been a little more intelligent, I wouldn't be in this mess. He should have known I was coming.

If I were to drop this glass, some of you would say to yourselves, "she dropped the glass," implying that I'm clumsy. Others of you would say, se le cayo el vaso. Somehow the glass managed to slide out of my hand and break itself. What do these examples have to do with children which we are trying to educate? They tell us that some children have guilty feelings about things that others don't. These simple examples point out, if only in a small way, that guilt is culturally determined and that Spanish speaking cultures feel differently about it than English speaking cultures. These language differences also show a difference in attitudes toward fate. When something happens, the traditonal Spanish speaker is more likely to attribute the act to fate than to his personal control. Lo que Dios mande. Lo que será, será. Lo que Dios diga. Spanish speaking people keep trying as long as anyone else, but when there is nothing else to do, there are no guilty feelings. They have done their best.

These feelings might play an important part in the classroom. Teachers may be able to keep Anglo children working by making them feel guilty about their failures, in fact this is a rather common tactic, but it has failed

repeatedly when used on Spanish speaking youngsters. The modern Chicano has begun to sense that he can control his own destiny, and many are working very hard to take charge of their futures, but our example is still an important consideration when working with some Chicano and Puerto Rican youngsters.

Let's look at the word "sophisticated." If you're an Anglo student old enough to realize the meaning of that word, it's likely that if someone referred to you or your school work as "sophisticated" you'd consider yourself complimented. Sophistication is a positive goal in the Anglo culture. Yet if I said you were sofisticada, I would be insulting you. For the implication here is that you consider yourself better and try to act better than your peers. Sofisticado implies that you are a snob and probably have no real reason for thinking that you are better than the rest. The use of this word in the two languages is an example of a large division in the two cultures.

Spanish cultures traditionally exalt the group over the individual, whereas the Anglo culture expects individuals to try and rise above the group. American schools rarely take this factor into account when trying to motivate students. A teacher is likely to cause great confusion in a student by asking him to "show-off" for her and the rest of the students, when all his life he has been taught that this is improper. On the other hand, this child is going to live in the American society where individual aggressiveness may prove necessary, and he must learn to be effective in situations where individual action is called for. So we have a delicate

situation. We must accept the validity of the teachings of the student's first culture, and still make him effective in a culture whose teachings are the opposite. A teacher must be more than casually aware of this dichotomy if he is to help a child over this hurdle without damaging his self image. He must be well trained to be as sensitive and perceptive as the situation demands. As we can see, the Chicano or Puerto Rican child has a learing style which is different from the Anglo child. Many times a teacher will find that the student will work better when he is part of a group, or working for the benefit of the group as a whole, rather than when he or she is expected to work individually for individual success.

Many times the teacher himself must overcome personal prejudices concerning individual versus group performance. From the point of view of Spanish speaking cultures, we often find teachers in this country who are obsessed with the notion that every child must work equally hard during all classroom activities. A teacher is likely to be personally irked if he finds that some child isn't doing his share when engaged in a group task. Latin cultures typically do not put such requirements on individuals when they are working as part of a group. A group member who does not happen to be working will not be offensive. Those members of the group who best qualify or are most interested in performing the task will probably take it upon themselves to do the bulk of the labor. It is generally understood that each individual has special talents, and he will contribute when these talents are called for.

Many, if not most, teachers are concerned with cheating. When a student gives another student information on an examination or other work

assignment, the teacher is likely to consider this action as proof of both students' dishonesty. Yet Latin children are only showing their helpfulness, brotherhood, love and generosity by this conduct.

Some educators feel that Chicanos do not use time effectively. Some attribute it to laziness, others to immaturity. Some politely call it "poor study habits." These observations are correct in many instances if one shares the Anglo's work ethic--properly spent time is time spent working. Latins, on the other hand, feel that it is proper to spend large amounts of time solely for human relationships. Actions which in one culture are interpreted as a waste of time are significant, constructive moments in another culture.

In Latin cultures, we do not emphasize the speed with which a task is completed. Schedules and time limits are not as apparent as they are in the Anglo society. Rather, a person will probably be given as much time as he desires to fulfill a task. He will be judged on the quality of his work rather than period in which he completed it.

Paradoxically, Chicano and Puerto Rican children who work best as a group demand of the teacher more personal contact and warmth than is usually required by Anglo children. As a whole, Chicano children are used to being supported by a warm, loving group. When such a child is told to do a task by a teacher who is objective and impersonal, the child will most likely respond negatively. Yet if there is personal warmth from the teacher, the child will act promptly and happily. The Anglo child when his name is mispronounced will likely think that the teacher has to teach

the whole class and is not required to respond to him in a highly personal manner. The Spanish-speaking child, on the other hand, will be offended and hurt, for this means that the teacher has little interest in him as a human being.

The Puerto Rican or Chicano child is more likely to be interested in people than things. Classroom materials and techniques should take this observation into consideration. Even the most scientific and mathematical concepts can be presented in ways that reflect this finding. According to Manuel Ramirez' initial study,[1] most Spanish-speaking students are field-dependent, whereas most Anglos are field-independent in their learning styles. This is such a specific contrast in learning styles that failure to accommodate for this difference will ensure the failure of many students in a culturally mixed classroom.

As we can see, the teacher must take many facts into account when he works with children of different cultures. This is not simply a matter of taking a college course or two so that he can articulate theoretical differences in learning styles. Often it is necessary for the teacher to overcome deeply rooted cultural prejudices in order to be effective in a multicultural setting. In order for a person to become an outstanding bicultural educator, he must not only have a knowledge of the cultures with which he deals, but he must at least be becoming bicultural himself. He must develop the understanding that the way he personally was reared is only one experience; he must recognize his personal behaviors as cultural traits rather than absolute human characteristics. He must have

affective responses to complement his cognitive learning.

Another cultural distinction between Latins and Anglos can be found in the area of personal relationships. Latins tend to have many personal relationships. These relationships are not restricted to one's peers but include people from various age groups, economic brackets, and professional levels. Anglos tend to have a larger percentage of relationships whose roots are professional rather than personal. At times an Anglo's professional relationships evolve into personal friendships. However, Anglos are generally content to have many relationships remain strictly professional. The Latin ordinarily will choose to do business with friends, and if this is not possible, he will establish personal friendships among those with whom he deals professionally. In the classroom, a young Chicano or Puerto Rican expects the same sort of personal warmth to grow out of the teacher-pupil relationship. Likewise a similar relationship between teacher and parents is desirable. But because the American educational system is so foreign to parents from any sub-culture, they do not expect much contact at all with their child's teacher. Therefore, any situation where personal communication and warmth <u>are</u> established between parents and teachers produces a happier, more coherent environment for cross-cultural education. A teacher who befriends the parents of his Latin students and assures them of his sincere concern for the welfare of their child will have their complete support and cooperation.

Child rearing practices differ in the two cultures. The most significant difference is that traditionally the Chicano child will

remain part of the immediate family for a long time. Children are likely to live near their parents even after they marry. And they will always be part of a very closely knit extended family. Because of the closeness of the family, the Chicana mother is not in any particular rush to make her children independent adults. Instead she is more likely to pamper them, and to keep the mother-child roles intact as long as she can. She knows that these children will always have a large family upon whom they can depend, and that the closer they remain to the family, the better off the family will be. Therefore, she is more likely to try to keep them dependent on the family rather than make them independent at an early age. The Anglo mother, on the other hand, knows that her child, especially a male child, is going to have to become an independent person in order to succeed in this society. He is going to have to compete with other children in school. He is going to have to find his own wife, find and be successful at a vocation or profession, and buy his own house. Her instinct may make her want to pamper her child, but she also knows that he will one day move away and lead a life totally independent from his parents. She must prepare him and herself for that change. Consequently, an Anglo teacher is likely to consider many of the Spanish-speaking children in his class dependent in a negative sense, or perhaps he will say they are immature, or that they are retarded in their social development. In reality, these differences are purely cultural, and viewed from another perspective, these children are perfectly normal and mature for their age.

There are many behavior patterns which differ between Spanish-speaking cultures and the Anglo culture...so many that we cannot begin to name them all here. I'll just name a few examples. Chicano males can hug and kiss. Men hold hands in public. Physical contact between males is not taboo. There are more definite masculine and feminine roles among Latins than among Anglos. Housework is definitely woman's work. Men are the bosses. Older children are superiors to younger children. The younger children must obey the older. Many times the older children are given the responsibility for caring for and setting standards for younger children. Up to a certain age, Latin children are given almost total liberty. Then suddenly they must change and become a contributing member of the family. There are so many differences. And a teacher who does not have the knowledge to distinguish between cultural differences and individual differences is likely to be either consciously or unconsciously judgmental of the children who exhibit these cultural differences.

An even more basic conflict arises when we consider Maslow's[2] theory of self-actualization. A hierarchy of needs exists for every human being, and when the more fundamental human needs are not satisfied, a child cannot go on to higher and more abstract levels. Let's examine the application for a child in a cross-cultural setting, specifically in a traditional classroom.

The culturally different child is in many instances unable to relate to the activities and personal interactions he faces at school.

Childhood is that period of one's life when the subconscious is most active and one's fears and dreams are most accessible. The lack of consistency that a child experiences when he shifts daily from one culture to another is certain to create feelings of insecurity. A negative self-concept will arise when the things he does at home are not reinforced (or worse, rejected) at school, and vice versa. Consequently, in this state of self-negation, stemming from cultural-negation, the child cannot function higher on Maslow's scale of human needs and desires. The child who is insecure, not to mention perhaps underfed and tired, will be significantly hindered in the cognitive, affective and creative domains. In this light, the culturally different child will be unlikely to succeed as well in the Anglo sense. Not only will he be encouraged to hide his culture; he will also be stifled academically and socially at school.

Interesting research has been undertaken in the area of motivation: why does a person become active? This topic seems to me to have particular relevance here. The recent theory on motivation holds that the human being has an innate creative and exploratory drive. It is only when there is a homeostatic need or a painful stimuli that a person will become inactive. Imagine the implications in a classroom setting--our culturally different child quite often is a victim of the circumstances, His basic needs, as Maslow and others have outlined them, are unmet. Moreover, this body of research by James McVicker Hunt[3] concludes that fear and anxiety are conditioned with residue from past unfamiliar or painful experiences. Hence we also may include the pa inful stimuli which help to inactivate a

person. In other words, the culturally different child is likely to withdraw and fail to respond in a foreign classroom environment.

Hunt notes a correlation between fear and intelligence. He describes a physical phenomenon: neural receptors are excited by a feared object or situation. This directly inhibits the maturation process.

Obviously a Chicano or Puerto Rican child in a traditional middle class school receives incongruous material which will interrupt his natural desire to learn.

The theory of motivation was further explored by Robert W. White,[4] who concluded that individuals achieve competence in regular periods between times when homeostatic needs are being met. Only during these periods of basic satisfaction will the mature person be "effectively motivated," to use White's term. This means that directed, persistent activity will carry the doer through four lateral stages: from cognizance to construction to mastery and finally to achievement. Without provisions to meet culturally different needs of our school children, it is unrealistic to expect those children whose cultures are not part of the school environment to achieve mastery at those tasks they undertake. Can we continue to provide this built-in insurance of failure in our educational system?

We have seen that these are significant cultural differences between Latin and Anglo children. Let's look now at the traditional

United States schools. They generally follow a monocultural model. By this I mean that they are largely socializing agents for the "American Culture." At times this role is overt and at times covert. Perhaps the teaching of American history is one of the most observable examples of the school's role as a socializing center. We all know that American history books are quite biased. We all know that they teach that America is the center of the world. We know that they tell us that America has always had justice on its side. We know that world history books teach us about the quaint and exotic habits of the people of the rest of the world, and that these books do a poor job of helping us realize that those other people are human beings and that their cultures are as valid as ours.

History is the blatant example of our schools' roles as socializing institutions, but it does not stop there. Almost every part of the school experience acts to socialize children to produce an inflexible, monocultural population. The teacher is a representative of that culture and is one of the most influential persons in the child's school environment. The teacher judges the child's personal worth in terms of her own culture. The academic goals of the school are culturally determined, and the teaching methods are designed for monocultural children. Clearly, the traditional monocultural model of American schools is not going to produce bicultural human beings. And, as we have seen, it is even going to fail to bring children of a foreign culture into the American system. It fails even as a tool of the melting pot philosophy.

What is our alternative? If we want children, both Spanish-speaking and Anglo, to learn to survive and even flourish in America, to retain and build on their cultural heritage, to have a positive self-concept, and to be citizens and students of the world rather than wear the blinders which any single culture requires of its members, then our schools must begin to develop bicultural and even multicultural models.

In recent years several individuals and groups have seen this need and have begun experimentation with bicultural education. Compared to the age of traditional American education, bicultural education is just a baby. Programs have been started and, as can be expected, many mistakes have been made. Already some people are saying bicultural education does not work. People said the same things about the ideas of Galileo, the Wright brothers, Henry Ford, Columbus, and Mohammed Ali. So, I don't think we have to worry too much about the critics. However, before we talk about a model bicultural program, let's look at the problems that one must face when implementing a bicultural or multicultural program, for I am sure if we learn of the pitfalls in advance, we will be resourceful enough, patient enough, and strong enough to avoid most of them and climb out of the ones we might fall into.

The initial, and most obvious, problem encountered in trying to establish a culturally pluralistic program is the acceptance of the traditional educational system in America. The majority of educators are satisfied with, indeed are promoting, the common schooling practices. These same educators are products of the monocultural system, and by and large they are members of the mainstream culture. Perhaps they have

a few complaints about a school's or district's policies, but the overall educational philosophy and practices are rarely opposed. In many cases administrators and teachers lack even a basic awareness of the multitude of cultural differences in our country. Merely a heightened sensitivity of the varying needs of our children would be a step in the right direction. This transitional awareness might evolve into steps towards actualizing programs.

Stereotypes of ethnic groups is another obstacle to multicultural education. Many of the public images must be erased or replaced before the positive side of minority cultures can be appreciated and shared. However, the field of ethnic studies is a recent concept, and little of the newly acquired awareness is communicated from the universities down to the public schools. More widespread, cross cultural knowledge is needed in this area for the implementation of culturally pluralistic programs in our schools. Presently, we seldom find a multi-ethnic model anywhere from the day care center to the graduate school. We know very little concerning the affective domain of ethnic groups: how do emotional or spiritual experiences vary among cultures?

Ethnocentrism is another significant problem. Many people feel that their cultural practices constitute the "right" and only way to approach life. Especially since the majority population tends to ignore minority individuals as real people, there is a serious failure to recognize that cultural differences exist and contribute to our total society. Some people categorize all attempts by minority groups to gain rights and/or recognition as "militant" acts. In other words,

we still face a conservative element which desires to maintain the status quo and repress "revolutionary forces."

Unfortunately, many of these people are in positions of political and economic power. There is considerable lack of legislative support for culturally pluralistic programs, which deters program actualization because of lack of funds even when there is adequate organization and peoplepower to make it go. And intergroup communication is also lacking: although minority groups discuss relevant issues among themselves, they have little contact with the dominant culture. Especially when there is a language barrier, it is difficult for a minority group to assert its ideas on the outside world and see them actualized.

Without government and corporate support, there is also a lack of adequate materials. Until very recently, the deficit models presented in classes left the minority child entirely unprovided for, as did teacher-training programs: cultural traits other than those of the dominant culture were seldom considered. Teachers knew personally how to relate to and transmit knowledge in the Anglo sense, and the already discussed learning and identity problems among minority students were almost inevitable.

But even when teachers are trained with a new awareness, the basic educational structure is still there. Rather than completely revamping our present system, or better yet starting anew, we are constantly in the process of mending and covering up.

As we have noted, enlightened attitudes are called for in many areas and on the part of all of us. It's a challenge, but it is more and more feasible every day.

Let's look at a model for a bicultural program, for Anglo and Chicano students, keeping in mind the problems we have faced in the past. I will give you a model for a bicultural program. However, as our sophistication develops, we will become capable of successfully implementing multicultural programs. The format for a multicultural program is the same as that for a bicultural program; the major difference is that each culture included in the program must be considered when looking at the various components.

First, let's look at the students. Generally we will have three groups in a bicultural classroom. The class should consist of monolingual English speakers, monolingual Spanish speakers, and bilingual students. The monolingual English speakers will consist mostly of those which represent the American mainstream culture. Of course, there will be many exceptions to this, as many Chicanos have lost their language totally while still identifying with the Chicano culture. The monolingual Spanish speakers will represent the Mexican culture. The bilingual students will fall into that spectrum between the pure Mexican and pure American cultures. This is the ideal. Many programs do not have one or the other of the monolingual components and this is a severe weakness. The students in a class, their parents and their communities are the best resources a teacher has for conveying second culture and

second language knowledge to the other students. If at all possible, both monolingual groups must be included in the make-up of a classroom.

Hand in hand with this classroom make-up, the teacher must assure communication and friendship between the various groups. If hostility or isolation between groups occurs, little learning can take place. This is mainly a matter of sensitivity and tact by the teacher. If she is truly bicultural (not representing one culture more than the other), and knows how to help children make friends, she will succeed in this task. It is entirely possible for children who do not speak the same language to become the best of friends. There are many non-verbal communication games which the teacher can initiate. A good source for these games is to look at the techniques used by various encounter groups. Of course, a teacher must be culturally sensitive when presenting these techniques.

Obviously, the best teacher for a bicultural classroom is a teacher who is himself bicultural. However, finding such teachers is a difficult task. There are some bilingual teachers, but there are few who have a thorough understanding of both cultures and who do not hold to more values in one culture than another. Remember, almost all teachers in this country were products of a monocultural educational system and were successful in that system. The individual who survives such an educational system and who is truly bicultural is rare indeed. The best we can do at the present is train a staff to operate in a bicultural setting. Hence, staff development becomes a necessary requirement of a bicultural program.

How does one train a staff to become efficient bicultural teachers? First, one must select people who are as bicultural as he can find. (This is not to say that one must not look for those other qualities which a good teacher must possess.) After they are selected, they must become aware of what they are, both personally and culturally. After this, and only after this, they must be given knowledge of the different cultures with whom they will be working so that they might become sensitive toward these cultures. They must be made aware of potential cultural conflicts which may arise in the communities and schools where they will work. They must be given a total review of what is happening in their school now. Lastly, they must be taught techniques of working in a bicultural setting and be introduced to the materials available to them.

Schools which are not successful in acquiring bicultural personnel must at times vary from the ideal of a bicultural teacher. At times one can find two basically monocultural teachers representing both cultures. If both are trained to be culturally sensitive, this may be practical. A usual solution is to have a monocultural teacher and a bilingual aide from the second culture. This is not very satisfactory because the aide lacks the prestige and influence of the teacher, and the Chicano students' self-concept suffers accordingly. As time goes on, we will have more qualified bicultural teachers and the problem will become less acute.

The curriculum in a bicultural classroom must necessarily be different than in the traditional classroom. It must represent the goals of both cultures equally, and it must take into account the cultural differences

in learning styles of the children. It must be supported by bilingual materials. The teacher must be capable of presenting the material in both languages. The materials must not be biased toward either culture. One must keep in mind that the curriculum and materials do not dictate the teaching methods of the teacher. The teacher is free to use the teaching style he prefers provided that he takes the cultural differences of his students into account.

A bicultural program must include both English as a second language for the non-English speaker and Spanish as a second language for the non-Spanish speaker. This should include both formal and informal techniques. Time should be set aside for the study of language, however, the learning of a language does not stop there. If the teacher presents his material throughout the day using the two languages much painless language learning will take place. If he succeeds in uniting his students, then the task of language learning and teaching will largely be among the students themselves.

A successful bicultural program must include the study of both cultures. Again, this is an area which lends itself to both formal and informal techniques in the same way as the language component. It should be studied as a part of the curriculum, but the teacher must recognize that the entire curriculum, indeed the entire day, can be viewed as a cultural exchange.

A teacher must always try to build a child's self-concept. Beyond that, however, the teacher must capitalize on all the opportunities he has to build his students' self-concept. If the teacher realizes that the most valuable resources he has for teaching about two cultures are the children in his classroom, he can easily raise their self-esteem by acknowledging the specialized knowledge that they already possess and giving them opportunities to share this knowledge with the rest of the class. For example, if a teacher establishes a tutorial situation for the learning of a second language, then many children are going to feel "good" about that specialized knowledge that they have; namely, their first language, and enjoy sharing it with others. Numerous other possibilities along this theme are there for teachers to discover and capitalize upon.

Parents must be included if a bicultural program is going to work. Traditionally, Chicano parents remain distant from the school. They send their child there, every morning, and he returns in the afternoon. They may tell him to try his best or to behave, but they have little knowledge of what happens during the day. The child is forced to live in two distinct worlds, which share little in common. Yet, if parents are educated about what happens in school, what its goals are, and the value of this education for their children, they will play a very encouraging role in their child's education. If they are invited to participate actively in their child's education and are made to realize that they have much knowledge which is valuable to the children in the classroom, they will enthusiastically respond. I personally feel that

the inclusion of parents in the educational system will ensure a program's success and that their exclusion would ensure the failure of the program.

As we can see, the factors which make for a good program are numerous and difficult to fulfill. We have also seen that the knowledge and sensitivity which a teacher must have to work effectively with the culturally different child is exceedingly extensive. I know that many of you in this audience are committed to or at least working with the idea of competency based teacher education. This concept is a good one, yet it lends itself to misuse. The problem is this; if one must always demonstrate success in teaching, then one is likely to specialize in those areas in which one can more easily demonstrate success. It is easy to prove that one has raised the class' reading scores by 39 percent in such and such a standardized test, but it is more difficult to demonstrate that your understanding of the culturally different child made him feel better about himself, or that the program you have designed for a first grade child will influence his attitude toward school in the next dozen years. It is difficult to demonstrate all those areas that you have opened for a child because of your sensitivities; and, indeed, those areas in which you have not stunted his development because of insensitivity. I agree that many teachers do not think enough about what their objective is for a certain lesson or activity, and that many times they are not aware of their success or failure when they could be. I also know that a teacher can many times discover a creative way of demonstrating his effectiveness. I only am warning that a simplistic way to prove one's effectiveness is to limit oneself to reading, writing, and arithmetic, and that this won't be enough when working with any child, much less the culturally different child.

Jaramillo

FOOTNOTES

[1]Manuel Ramirez, "Cultural Democracy: A New Philosophy of Educating The Mexican-American Child," The National Elementary Principal, Washington, D. C., National Education Associate of the United States, Vol. L, No. 2, pp. 45-46.

[2]Abraham Maslow, "A Theory of Human Motivation," Psychological Review, 50: pp 345-395.

[3]James McVicker Hunt, "Experience and the Development of Motivation: Some Reinterpretations," Child Development, 1960, Vol. XXXI, pp. 489-504.

[4]Robert W. White, "Motivation Reconsidered: The Concept of Competence," Psychological Review (1959), Vol. LXVI, pp. 297-323.